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632 then announces the chosen candidate. He has veto
624 power, and if he says no to a candidate, it is
final. The kapitan must come from either Re-
[614] warangga or Odja suku. If all agree, and the
giri tumba also agrees, they may choose a man
from Reandona suku, but this has never happened.
[178] In the old days the kapitan happened always
632 to be from Rewarangga suku, but recent ones have
565 been from Odja. If the present kapitan dies,
614 there would be about ten eligible candidates. I
611 think this means ten from Odja. These include
171 the sons of the old kapitan plus others from
eligible families. But there are over a hundred
families in Odja. Thus only certain families
are of the bangsawan high enough to be eligible
for kapitan. I could not get it straight who
these families are, but evidently they represent
the descendants of the great ancestor of the suku
Odja in the direct male line. This is always via
the oldest son. Thus the oldest branch of the
oldest branch, etc., as in Polynesia.

I asked if there was a name for the set of
613 noble kapitan families in Odja, and they finally
565 said, after much argument, Djo'bi Bene. To this
632 "lineage" belong the present kapitan, the scribe,
and the giri tumba. The kapitan came in and gave
the family tree of the lineage. So far as I
could see, it ran:

1. Neni
2. Djata
3. Odja
4. Koru Rudja
5. Djo'bi Bene

Thus these are the next ones to Djo'bi Bene.
I must come back again and find out exactly who
Djo'bi Bene was, and where his grave is located,
[124] etc. This was frustrating, and I could not get
it straight at first. I was always worried about
the loss of time in such slow questioning.